through the compression or complete deletion of works, or both. The *San Tsang* contains over a thousand works. In addition there is an extensive literature, most of it for popular consumption and much of it ephemeral.

Buddhism has owed part of its appeal to its use of specific mountains as objectives for pilgrimages and as monastic centers. Just how this came about is not quite clear. It may have been due somewhat to Indian tradition, quite possibly it was in part an outgrowth and adaptation of the pre-Buddhist Chinese worship of the spirits of the mountains and the hills, and it is also probably a development from the Buddhist practice of building monasteries on mountain sites where remoteness from other human habitation favors quiet and meditation. Many mountains and hills have been thus utilized by Buddhism, some of them, like T'ai Shan, regarded as peculiarly sacred long before the coining of Buddhism. However, four centers especially have been occupied by Buddhism and are *par excellence* its holy places. These are Wu T'ai Shan, in Shansi, Chiu Hua Shan, south of the Yangtze in Anhui, P'u T'o, an island off the coast of Chekiang, and Omei Shan, in Szechwan. On Wu T'ai Shan Lamaism is conspicuous, for Mongolia, a stronghold of that cult, is not far away. Wen-shu is the patron bodhisattva. Chiu Hua Shan is sacred to Ti Tsang. On Omei, the highest of the four, P'u-hsien is the most prominent bodhisattva. On one side the summit of Omei breaks off into a precipice thousands of feet deep and from its edge a circular rainbow, the "Glory of Buddha," can sometimes be seen, most impressive to simple pilgrims. P'u T'o is a very attractive moun-

tainous island, held sacred to Kuan-yin.

Buddhism exerts its influence upon the laity in a variety of ways and touches their lives at many points. That it has such a hold is obvious, for the support of the large body of monks and the erection, maintenance, and repair of the shrines depend ultimately upon them. There is a good deal of education of the laity in Buddhist tenets—partly through popular literature, partly through stories which gain currency as folk tales, and partly through pilgrimages and religious ceremonies.

One source of Buddhism's power is the belief that through the friendly offices of Buddhist divinities present evils are to be avoided and desirable goods of this life to be obtained. Thus not